March 13
1941

Millennial Star

The Christ of the Andes

Vol. 103, No. 11 Thursday, March 13, 1941

POETRY

ACCOMPLISHMENTS

Some folks are proud of the funniest things,
And nurture their gifts until they sprout wings;
They labour to polish them to their perfection.
And never a flaw can one find on inspection.

Minnie is proud of her grudge-holding power—
She airs it quite tenderly, hour by hour;
And though she has nothing of peace and contentment.
She has a large portion of bitter resentment.

Katie is proud of the edge on her tongue.
And many a heart with her meanness is wrung;
Although no one loves her, nor calls her a friend.
She's so proud of her art she will never unbend.

May always imparts the truth to her neighbours,
But the truths that she tells are more deadly than sabres;
She self-righteously rings every vanity's knell,
When a pat on the back would serve twice as well.

Etta's charities are like leaves in the fall,
They blow on the breezes and cover us all;
And the wind that blows them is never lagging—
It's made by this person's incessant bragging.

I know it is right to pen this ditty,
As I view their foibles with tenderest pity;
And while of their failing I loudly shout.
It's too much bother to straighten them out!

—Courtney E. Cottam.

THOUGHT FOR THE WEEK:

In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.

—Cardinal Newman.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL
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And the Lord said, It is not good that man should be alone; I will make him an help meet for him. . . .

And Adam said, This is now bone of my bones, and flesh of my flesh: and she shall be called Woman, because she was taken out of man.—Genesis 2: 18.

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THIS WEEK'S COVER

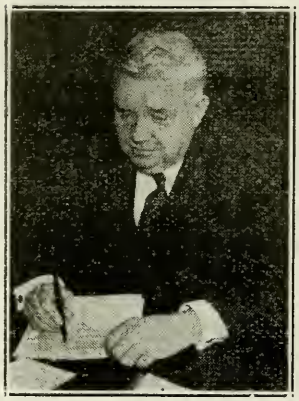
THIS magnificent statue was erected with a noble motive (see p. 173). The people responsible realised that in the sacrifice of the Redeemer so much had been achieved that for puny man to destroy the effect with his peace-damning squabbles would indeed be sin. The incident could very profitably be studied at this present time.

Church Welfare

By President J. Reuben Clark, Jr.

First Counsellor in the First Presidency

THE following is part of the address of President Clark given at the opening session of the General Conference of the Church held in Salt Lake City on October 4th, 5th and 6th last year. Although much of what is contained herein is not specifically applicable to Saints in this country, yet there is no doubt all will be affected by the appeal therein and the great wisdom in this inspired speech. It covers a diversity of subjects and touches upon many important points, and is therefore necessarily long. The second part will be published next week.



J. Reuben Clark, Jr.

TAKING advantage of the fact that I am conducting the meeting, and in order to put myself out of misery as early as possible, I wish now to say something to the Conference, and, as I wish to make it as concise as possible and be sure to say the things as nearly like I want to say them as possible, I have submitted it to writing.

PAMPHLETS

Reports come to us that pamphlets are being circulated among the people under circumstances that lead some to believe they are published and distributed under some kind of approval or sanction from the General Authorities of the Church. These pamphlets are said to contain extracts from early sermons delivered by the early leaders of the Church, the parts of the discourses printed having to do with world conditions which the compilers of the pamphlets apply to the situation existing in the earth today.

COMPILATION AND DISTRIBUTION NOT AUTHORIZED

The General Authorities have had nothing whatever to do with the preparation of these pamphlets nor have they sanctioned or approved their compilation or issuance. When the General Authorities shall wish to do anything of this sort, they will do it under their own names and will not hide their identity behind some Church member.

It is also reported to us that in many cases, these extracts as appearing in the pamphlets are in effect garbled and that moreover when read in the full text in which they appear, they take on quite a different meaning from what they seem to have when torn from their context. A text should always be studied for its real meaning in connection with the full context.

OUR LANDS

In his eloquent oration on the Pioneers last July, President Bryant S. Hinckley read the following statements made by

Brigham Young:

> Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive and today it yields the best grain, fruit, and vegetables. . . . There never has been a land from the days of Adam until now that has been blessed more than this land has been blessed by our Father in heaven; and it will be blessed more and more if we are faithful and humble and thankful to God for the wheat and corn, the oats, the fruits, the vegetables, the cattle, and everything He bestows upon us, and try to use them for the building up of His kingdom on earth.

I can remember, and so can all you older brethren and sisters, when our lands were in the heydey of their productivity. We can remember when the snow drifted deep in the mountain gorges, when the run-offs of the springtime made our streams rushing torrents that watered our lands and spread out upon them the rich fertilizing sediments from the mountains, when our farmers and stockmen were prosperous, when we merited the symbol adopted for the State—a busy hive of industry, when our homes and fences and barns and corrals were in repair, when our farmers' words were as good as their bonds, and both were A.1.

CHANGING SCENES

The old time snows have not been falling in the mountains for many years. Our farms are run-down, many acres of them are idle, our fences and barns and corrals are falling down, our homes are unpainted, the roofs leak, our streets are full of weeds, too many of our meeting houses are shabby, we look too much like idling ne'er-do-wells. Another fifty years of this will almost return us to the desert.

Again quoting Brother Brigham:

> You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted until we learn to remember the Lord our God and are willing to walk in His ways.

There are other enemies than human persecutors. We can be our own worst enemies, and drive ourselves away from our most cherished possessions.

LAND BLESSED THROUGH PRAYER AND EFFORT

Would we not better pray again over this land and the air and the water and everything pertaining to them? Would we not better turn our reliance to our own efforts and their fruits as blessed by the Lord? Why should the Lord bless the land we do not farm? Why should He give us water for that land we are not using? Why should He give us crops when we do not plant? Why should He bless us with His blessings when our reliance is put not in Him but on government gratuities for not working, for not farming, for not doing the things that have been man's allotted part since Adam was driven from the Garden.

The Lord cannot be pleased with shiftless idleness; those of us in default must mend our ways.

The tragedy of all this is, that the innocent must, as always,

suffer at least in part the punishments that afflict the guilty. The rain falls on the unjust as upon the just, and the lands of the just parch as do those of the unjust. Yet God will not forget those who serve Him and keep His commandments. Their reward is sure, in their happiness, in their blessings of contentment, of health, of the consciousness of a life well lived, in their salvation and exaltation.

CHURCH GRAIN ELEVATORS

As the press has announced, the grain elevator which has been under construction at the Church Storage Square has now been completed. Its capacity is 318,000 bushels. With what may prove to be a spirit of forecast, it has been named Church Elevator No. 1. The Church also has an elevator at McCammon, Idaho, with a capacity of some 80,000 bushels, and a small one at Sharp's Spur, Levan Ridge, with a capacity of 8,500 bushels—or a total wheat storage capacity of some 400,000 bushels.

The Church has borne the cost of securing and building these elevators. The Relief Society Wheat Fund will be used by the Relief Society to fill the elevators with wheat. The Church will assume the upkeep, maintenance, repair cost, as also the cost of storage of and in these elevators. It will be necessary from time to time to replace this wheat so stored. The Church will absorb the losses incident to this operation, and if at any time such operation yields a profit, this will be applied towards the costs of running the elevator.

So far as possible, all labour incident to this storage operation will be Welfare labour.

A relatively small part of the storage space in these elevators will be used by the Welfare Committee for storing various grains in connection with their various operations.

WHEAT DONATIONS RESTORED

Thus we return to its original form the donations of wheat, made by the people to the sisters, and by the Relief Society sisters themselves, beginning back in the time of Brigham Young. These donations were made at the sacrifice of comforts and sometimes necessities. In the beginning they frequently represented the result of gleaning the wheat fields by the sisters themselves—a grievous toil ofttimes, but one that brought joy to their hearts at the time and a reward from their Heavenly Father in the hereafter. Our fathers and grandfathers, our mothers and grandmothers were fashioned in heroic moulds; they were built of the virtues that make mighty empires. It is not too much to hope and pray that we of our day may measure to their stature.

WELFARE PLAN

The Welfare Plan is growing daily in its efficiency, thanks to the untiring devotion of the Welfare workers in the Wards, and Stakes, and at the central office.

The Plan has now been in operation a little over four years. During that time it has helped an average of about 50,000

individuals annually. Experience has been gained that has enabled those in charge so to perfect their plans that, as was stated at the last April Conference, we feel assured that short of a great worldwide calamity that should affect the very foundations of our whole economic life, the Church will be able to care for the indispensable needs of its worthy poor, in time of want. This was our first objective—to maintain life.

TO REBUILD CIVIC, RELIGIOUS LIVES

Co-equal with that was the rebuilding in those who had a temporary misfortune, of a full civic and religious life. It was the aim that no one of them should come to feel that because he had suffered a financial setback, he had had closed against him any social or spiritual activity or opportunity for progress and ultimate achievement. No Bishop has done his full duty, and no Ward Relief Society has met its full opportunity, that has left any needy Ward member in doubt on these matters.

From the very beginning, the problem has been to keep away from ambitious and often ill-considered plans and schemes for remaking society and recreating our economic structure. It would have been a simple matter to begin visionary undertakings that would not only have bankrupted the Church, but that would have broken the heart and courage of all of us by the greatness of our disaster. We have therefore gone slowly and watched each step taken. The Lord has been with us in this plan.

EXPANSION OF PLAN

As by-products of securing the necessaries of life for the needy, we have adventured into a few other fields where we felt we could help those who were near distress as well as those actually in need. We have created an organization that has made small character loans to men and women who could not borrow from financial institutions; we have set up a manufacturing establishment for the renovating and building of household furniture and fixtures, which gives employment particularly to willing but aged unemployables, and that provides cheap articles for the needy. We have set up an agricultural committee to help find farms for young men especially who wished to farm and whose training and experience gave some reasonable assurance they could farm successfully. We have now set up a committee whose business it is to investigate what, if anything, the Church may wisely undertake to do, consistent with its resources, to help by advice or otherwise in setting up co-operatives, both for production and marketing.

We have acquired and are operating a coal mine, we have helped in starting lumber mills, a plaster mill, we are now setting up a poultry farm, and are preparing to instal a milk processing plant. Other things will be added as rapidly as consistent with a wise development. Lastly we have set up, as an experiment, a small revolving fund to be used in building very modest homes for those who are in a position to get some help from financial institutions. This can easily lead

(Continued on page 175)

Messages From The British Mission Relief Society Board

Dear Sisters of the Relief Society,

I AM very happy on this occasion to extend to all of you my heartfelt thanks for your help and co-operation, especially at a time like the present, when all our Church activities are fraught with so many difficulties and inconveniences. I am encouraged in the knowledge that so many of you are so loyally supporting me in the realisation of our task of building up the work of the Relief Societies in Great Britain. It is not easy for many of you, I know, but the sweetness of service, the spirit of sacrifice and devotion and the knowledge that all these tasks are performed with love and affection for those who are less fortunate than ourselves, brings to our minds and hearts an innermost feeling of satisfaction and joy.

The Statistical Report given in this issue is evidence of our collective efforts. May I say your accomplishments are all the more commendable, in spite of the irregular arrival of the Relief Society Magazines, the black-out, restricted travelling facilities, evacuation, long hours of work, shortage of missionaries, and the fact that the local brethren of the Church are doing their part in serving the Country.

Daily we unite in prayers for the return of peace, for the safety of our homes and families, for the inviolability of our democratic principles and of our land.

We are encouraged by your faith, your sacrifice and your perseverance, maintaining Relief Society Organisations in most of the Branches of the British Mission. We are sustained by the confidence, love and affection of the General Board of the National Women's Relief Society in America. The Presidency are continually prayerful and mindful for us in this country, and they are filled with the assurance and faith that right will prevail in the end and that this work will continue until the Millennium.

To those of our beloved sisters who are discouraged or who are affected by the present state of national emergency, we extend our love and sympathy. Simple prayer, simple desire to extend the hand of friendship, to help someone in dire need, to cheer the faint hearted, to succour the needy and the afflicted, to look after the sick, are some of the ways wherein women can be of service to humanity. Remember Florence Nightingale. How many times she was set back, yet knew she could relieve the pain and suffering of mankind and through sheer perseverance was at length allowed to take a small band of women and travel to the war stricken land, and because of her courage and determination, her faith in her own ability to be of service, she is numbered among the Great, her name is revered for the simple menial things she said and did, and has rightly earned that sweet and benevolent title of "The Angel of the Lamp."

MARIE W. ANASTASIOU,
President, British Mission
Relief Society Board.

IN our efforts to improve our minds by studying and taking active part in our lessons, let us not forget the more practical part of Relief Society work.

Visit the sick, needy, sorrowful, and indifferent members of your Branch and impart to them the many truths we have gained by our attendance. In giving material aid, be tactful and discerning.

Our work and business meetings should be utilised to the fullest extent.

Reports on visits should be given privately to the President, who in turn must consult with her Counsellors on any problem which may arise.

Make Unity our aim, so that together we may enjoy the blessings that come from service in our noble cause.

HELEN E. M. POOLE,
First Counsellor,
Relief Society Board.

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WE send our love and greetings to all the sisters, and are proud of the way you have carried on Relief Society work under war conditions.

We need to be prayerful and sincere in our work, doing it with love in our hearts and trying to preach the Gospel by word and example. Let us remember the words of the Prophet Joseph Smith to the Relief Society sisters, "That little foxes spoil the vine—little evils do the most injury to the Church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief."

He also counselled them, "If you know anything calculated to disturb the peace, or injure the feelings of your brother or sisters, hold your tongues, and the least harm will be done."

Let us try not to spoil our good work by these small evils.

MAUD A. HAWKS,
Second Counsellor,
Relief Society Board.

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BRITISH MISSION RELIEF SOCIETY STATISTICS

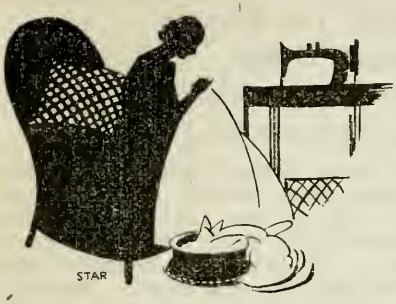
Membership (officers, 144; members, 203)	347
Number of meetings held	1,075
Number of visits made by visiting Teachers	2,251
Number of special visits to sick and homebound	1,976
Number of days spent with the sick	70
Number of families helped during the year	367
Number of Relief conferences held	16
Total number of visitors present during year	763
Disbursed from Relief Society funds (for Charitable and other purposes)	£205:5:6

THURSDAY, MARCH 13, 1941

EDITORIAL

The Relief Society

PRESIDENT J. REUBEN CLARK, Jr., addressing the Relief Society Conference at Salt Lake City on October 3rd, 1940, said: "The Relief Society of the Church is far away and the greatest woman's organisation in the world. It is great not alone in its aims and purposes, which are to alleviate the want, misery and suffering of humanity; not alone in its almost earth-wide reach, for it covers the bulk of the Christian world; not alone in the achievements of its activities, though it has brought to the needy food, clothing, shelter, fuel; not though it has nursed the sick, buried the dead of the poor, comforted those who are downhearted; not though it has sustained those who were weak in spirit, built up righteousness in the hearts of the wayward, and brought the living truth into the homes of all who give it an abiding place, to their salvation and final exaltation—the Relief Society is greatest, not alone because of all of these, but because its directing head and the great bulk of all those who make up its membership share as of right the blessings and promises of the Priesthood borne by their husbands, the Holy Priesthood of God; greatest because its leaders and members have the right to the inspiration of the Lord in the carrying on of their work."



Ninety-nine years ago on March 17th, 1842, the Prophet Joseph Smith, guided by the spirit of revelation, invited the sisters of the Church to organise themselves into a charitable society, and thus the first woman's organisation in the world in our modern times* came into being. Founded in humble circumstances, under most difficult conditions in the midst of persecution, trials and poverty, those 18 Pioneer sisters, sustained by the Priesthood of the Church, trusting in God, continued to grow and develop until today the National Women's Relief Society, with its membership approaching one hundred thousand, is established in many countries of the world. It has collected and distributed millions of pounds of money for charitable purposes with no overhead charges and no expense, and all labour given voluntarily.

The Relief Society, while established primarily for philanthropic purposes to administer charity and bind broken hearted, established for women a wide and deep foundation of spiritual growth and real culture. The Welfare Programme of the Church, established in 1936 to provide employment and help to all the unemployed members of the Church in America, is greatly indebted to the Relief Society for its intimate knowledge and experience in relief administration. This plan, which has received national attention from many political, social and religious organisations, is growing in scope and effect, and the women of the Relief Society are an integral part of it.

The British Mission Relief Society, consisting of 45 active organisations, 30 of which have reported to date, present some idea of their work elsewhere in this issue.

It is a source of inspiration to realise that the Relief Society of the Church in Great Britain is continuing to do such creditable work, in spite of the many difficulties and obstacles caused by the war.

—A. K. Anastasiou.

* The Woman Suffrage Society was not organized until 1848.

If Christ Came To Russia

By Elder Arthur Gaeth

(Continued from previous issue)

TRAIN ROBBERY SENSATIONAL

WHEN Lenin died and there came to power the shrewd and unscrupulous, half-educated Josef Stalin, whose sensational train robbery in the days of the Tsar had supplied 370,000 rubles to keep the revolutionary party in funds, party politics moved to the fore and the dictatorship became more and more absolute. So today we see a people that is basically good and great shackled to an economic system that is practically in its completeness materialistic.

I said to Mr. Jaromir, who was the leader of the famous organization of the fighting Godless, an atheistic organization of more than 5,000,000 Russians that claimed they would work to root out God in the minds of the Russian people, "But you want to elevate the standard of living of your people; you want to improve their lot; you want to make them better, and therefore, you must have an idealism."

Under all of this Jaromir smiled at me and shook his head and said: "There is no idealism in dialectic materialism. It's all materialistic; there is no future except in the sense of history; no future for the individual, and what we do we do for ourselves and what we ourselves get out of it. Of course, it can be transformed, but we are only interested in ourselves and the present." So, this nation that has grown up under the hardships and cruelty of Tsarism was searching for new light when it accepted Lenin.

And it hopes to survive today in a world under Stalin. A world that is at war. Communist leaders hope not merely to survive. They hope to control. They anticipate that the world will be so overcome with economic chaos, after a long war in which they will play off both sides against the middle, that its people will be glad to become partners of the Communists who will drive the workers of the world to revolution and thereby gain control of all of Europe. If they succeed in doing that they will probably be able to spread it to the rest of the world. So forces of darkness plan to gain control in Europe and Asia. Too bad that the intellectuals of the world know only about Communism what the international Commintern propagandists and those people who go to Russia and are shown for a few weeks the best there is there and tell them about it. They are looking for an ideal, these intellectuals, these students, and they are looking for the weaknesses in society and what they regard as the ideal in Communism which doesn't really exist, probably offers what many are looking for, an opportunity for equality and brotherhood.

But too bad those people can't live in Russia for ten or twenty years. Then to escape the burdensome weight of materialistic Communism to again live in the free world, in the fresh air of a country where people can again think and act for themselves. Why, in twenty-three years of Utopian,

Marxist policy has not Russia equalled the standard of living of any of its western neighbours?—and I speak only of equalling, not of surpassing. That is entirely out of the question. Why? Because a Utopian materialism based on the herding of individuals into one-pattern living, that sees in life only bread but not spirit, destroys so much of man that the ages have been bent upon developing, that Communists become only half men, a materialistic robot.

JOURNEY TO SIBERIA

Could Christ Come To Russia? No! If He did not conform to Communists' ideas His journey to Golgotha would be a journey into Siberia, for all foreign elements in Russia must have state permission and pass the censorship of the state, and they do not pass unless they conform. If Christ did come, He could make no conversations, for no man in Russia has agency to act for himself contrary to the philosophy of Marx and Lenin, and that is anti-religious. No religious proselyting is tolerated. Services can be held in churches already erected, but Christ could not accept the bigotry of the existing churches.

Then to fill the vacuum in Russian life when Christ and religion were removed from it—religion still does exist in the lives of a great many Russians, at least within themselves—the Communists have attempted to develop a Lenin cult.

Today Lenin's embalmed body lies preserved in the simple but elegant red marble mausoleum on Red Square in Moscow, where I, too, one day joined the throngs who came nightly from five until seven to view the preserved Lenin.

After viewing what remains of Lenin's environment, the visitor finds himself on the top floor of the museum in a great hall. Here every hour Lenin comes to life again. You see him in the movies. You hear his voice speaking to the people as it did two decades ago. Communism is attempting to create an infallible Lenin. He is slowly being deified by materialists to replace a Christ for whom this Communism must find a substitute. Today, it is Lenin that the Communists proclaim as the Saviour of all the Russians—not a saviour from death which to the Communist is the end of man, but a saviour from Tsarism and from the misery of the past.

Nevertheless the modern Russian who is not a Communist fanatic is perplexed. He sees Stalin gain new territory, but Stalin does not overcome want, and does not bring Utopia. The Russian is good; he is one of the most sociable of all of God's children. Yet he must be fearful of his own surroundings because it has ears when he thinks out loud. Millions of his fellow countrymen have disappeared. The thinking Russian if he still remains in Russia, has seen religion taken out of his desirable experiences, but there is still pain, there is still death, and Communism can give him no answer to those mysteries. So often he must still say with Fedor Dostoyevsky, Russia's most famous novelist, that "for those who have renounced Christianity and attacked it, in their innermost beings still follow the Christian ideal, for hitherto neither their subtlety nor the ardour of their hearts has been

able to create a higher ideal of man and of virtue than the ideal given by Christ of old. When it has been attempted, the result has only been grotesque."

Today Russian youth and Communist revolutionaries know very little or nothing of religion and therefore they find solutions difficult. My Russian guides were woefully ignorant of religion. When they asked what I was doing in Europe, and when I replied that I was engaged in religious work as a Christian missionary, they bluntly asked if I could find no more useful way to spend my time than spreading that opium. I found that their acquaintance with religion consisted of ceremonies, priests, pilgrimages, and some lurid tales that the Communists had spread or they had read. When I spoke about prayer, they had no experience. They could not follow their own Dostoyevsky who said: "Every time you pray, if your prayer is sincere, there will be new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education."

When I spoke about religious faith in Christian ideals and a way of life, they could not understand, for to them there were no ideals, only material realities and the historic law or dialectic of materialism which determined the physical actions and reactions. When I spoke about God, they saw only old-fashioned ghost stories which every intelligent man knew was a fake. Brotherhood they could grasp only in a "fellow-worker" sense. They are developing doubts about that, for in Poland and in Finland they had tried to advance their brotherhood, but they found only war. The words of their own Dostoyevsky must still ring in their ears: "Until you have become really, in actual fact, a brother to everyone, brotherhood will not come to pass. No sort of scientific teaching, no kind of common interest, will ever teach men to share property and privileges with equal consideration for all. Everyone will think his share too small and they will always be envying, complaining, and attacking one another." That is again becoming true in Russia, that tried to abolish individualism.

FEW OPPRESS MANY

Thus if Christ came to Russia, He would find an attempt at a great communal family that has been trying to realize in a materialistic way what Christ's spiritual gospel has been attempting to instil into His followers. But Christ would find new classes and a new Soviet aristocracy. He would find workers earning £5, and £7 10s. and £10 a month, a few earning £25. He would find bread and potatoes in abundance, but meat and butter and vegetables higher, fruit almost non-existent. He would find a few oppressing the many, making them conform to dictated patterns. He would find one of the world's largest budgets for weapons of war, prepared, it is true, only for defence, but misused nevertheless to attack the Finn, the Litt, the Balt, the Esthonian, and the Rumanian. Christ would find need to feed this great people both physically and spiritually before it could receive Him and understand His message that "I am the way, the truth, and the life; and no man cometh to the Father but by me."

Across The Andes

By J. A. Pilling, F.R.G.S.

BEFORE the advent of railways in Argentina, the crossing of the Andes was an arduous and venturesome journey. The first part, from Buenos Aires to Mendoza at the foot of the mountains, 650 miles, was made either on horseback or by "diligence" over country almost flat. This took several days, and then came the most painful part of the journey, on mule back for 110 miles, to the Pass leading over into Chile.

For many years after the building of railways commenced, there were considerable gaps between the lines on either side of the Andes, which had to be negotiated in the manner described above. These gaps grew shorter and shorter as the rails were extended, until, when I first crossed in December, 1908, there was an interval of only about eight miles between Las Cuevas (The Caves) on the Argentine side and the station of Caracoles in Chile. The railways were joined up in 1910, through a tunnel about two miles long at an altitude of 10,400 feet, and it then became possible to perform the journey between the Atlantic and Pacific Oceans entirely by train.

But in spite of the joining up of the lines, it has often been impossible to cross by train during the winter, sometimes for weeks at a stretch, owing to the accumulation of snow, although these delays were eventually reduced to a minimum by the building of long lengths of snow-sheds. Friends of mine, who had to make business trips to Chile in winter, had exciting experiences when travelling for many miles on mule-back through the snow. One of them, when climbing a severe gradient, kept falling off his mule backwards, much to the delight of his companions; others had to ride their mules through the tunnel; and one returned to Buenos Aires with his cheeks a mass of scabs, owing to sunburn caused by reflection from the snow.

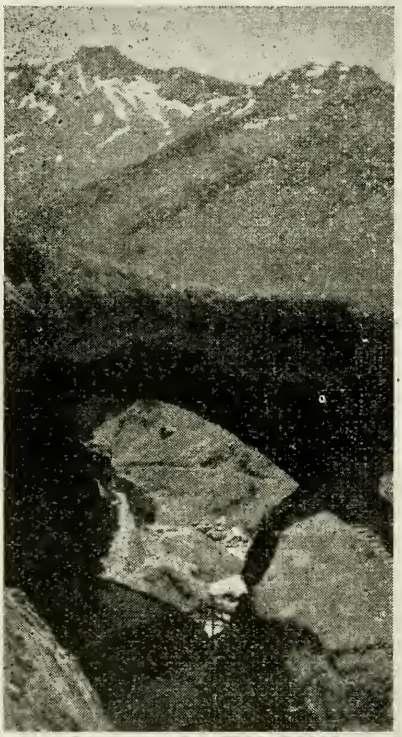
My first crossing of the Andes commenced with a train journey of 22 hours to Mendoza by the Buenos Aires and Pacific Railway. There I changed into the Transandine train which, after a run of 12 miles, commenced its slow climb to the summit. In many places the line is so steep that the engine has to be helped by its cog-wheels, which grip the racks placed between the rails. The track follows the course of the Mendoza, a swift and muddy river, which, with the chemicals it holds in solution, serves to irrigate and enrich the enormous vineyards of the district, so famous for its wines.

The mountains now become awe-inspiring; the valley narrows considerably; and there is an almost entire lack of vegetation. Thirty miles to the south there is the mighty Tupungato, an extinct volcano with an altitude of 22,136 feet, its dome-like top always covered with snow.

An important place in the line is "Puente del Inca" (The Inca's Bridge) where there is a railway hotel. To reach this hotel from the station it is necessary to cross the Bridge, one of nature's wonders in South America. This bridge, composed

largely of limestone, has a span of 70 feet, with a height above the water of 65 feet, and a width of 90 feet. It has been formed by a river hollowing out the rock and by the very hot springs which are found under one side of the bridge. Depending from it are masses of small soft stalactites, a few of which I still have.

As Puente del Inca is 8,924 feet above sea level, it is not possible for an ordinary person to display much exertion: my wife and I (on a visit in 1910) therefore went on mule-back for three miles to the Valley of the Horcones (Forked Peaks), at the end of which a mighty mountain greets the eye. This is Aconcagua, the highest mountain in the Western Hemisphere, just inside the Argentine border, with an altitude of 23,080 feet. This mountain was first ascended by an Englishman, Mr. Stuart Vines, in 1897.



From a Photo by Mrs. E. E. Pilling
The Inca's Bridge

From the top of Aconcagua a wonderful panorama meets the eye. In the west, 100 miles away, lies the shoreline of Chile and the blue Pacific Ocean, and all around are numerous snow-covered peaks. During daytime in summer the heat becomes almost unbearable, while at night the bitter cold makes sleep nearly impossible. Severe headaches, the lack of oxygen in the air, mountain sickness, choking fits, tremendous winds and inadequate meals, are only some of the difficulties experienced by the hardy men who attempt to climb the mountains of the Andes.

On reaching Las Cuevas at the end of the Argentine line, the passengers were offered the choice of mules or seats in small waggonettes for the next stage. Preferring relative comfort, the latter apealed to me most, but I did not mind my luggage being strapped on a mule, though it quite spoiled a new kit bag.

We commenced the steep climb to the Pass, round hair-pin bends which followed in quick succession, until we reached the summit, 13,082 feet above sea level. There we saw the majestic statue of "The Christ of the Andes," which was erected by Argentina and Chile in 1902 to commemorate the Award of King Edward VII delimiting the frontier of the two countries. At the foot of the statue is an inscription in Spanish:

Antes se reducirán a polvo estas montañas, que los peublos de la Argentine y Chile rompan la paz que a los pies de Cristo Redentor juraron mantener.

a translation of which is as follows:

Sooner shall these mountains crumble into dust than the people of Argentine and Chile break the peace which at the feet of Christ the Redeemer they have sworn to maintain.

The most fearful part of the journey was yet to come. The Chilean side of the Pass is even steeper than the Argentine, and one wondered whether the bottom would be reached in safety. The numerous bends were, however, safely negotiated by the sagacious mules, these having been trained to push inwards when rounding a corner. We heaved a sigh of relief on reaching Caracoles after an exciting journey lasting two hours, and then entered the train of the Chilean Transandine Railway, which was to take us on to Santiago and Valparaiso.

Six weeks later I made the same journey in the reverse direction. I did not cross the Andes again until January, 1923, in the company of my wife and daughter. We had travelled to Valparaiso by steamer, calling at the Falkland Islands, passing through the Straits of Magellan, and touching at several Chilean Ports. This time we crossed the Andes entirely by train and passed through the tunnel.

As some travellers suffer from mountain sickness even on the train journey, oxygen is carried in case of need. But on none of the crossings I have described did we experience ill effects.

This very brief account will, it is hoped, afford some idea of one of the wonders of the world.

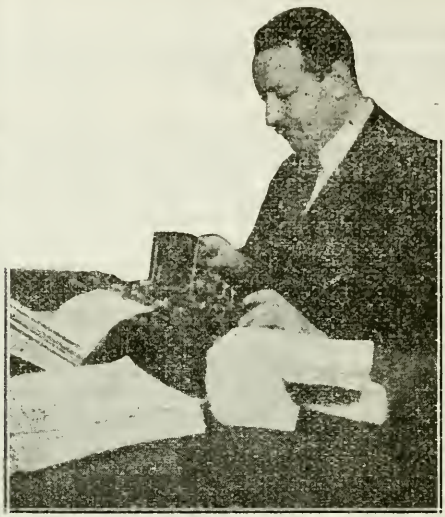
★

CHURCH WELFARE

(Continued from page 165)

into such large outlays of money that we are going ahead very carefully and slowly. We never forget that the funds we are handling are stamped with the most sacred trust that can mark money, for they are the tithes and offerings given by the Saints to build up the Church and Kingdom of God. Out in the Northwest they are carrying on locally such a housing programme under most promising circumstances. The same sort of operations are going on in many parts of the Church, principally under the direct sponsorship of Priesthood quorums. All this is most gratifying and encouraging. We are very hopeful that out of all these experiences we shall be able to work out a successful plan for such undertakings, but, I repeat, we are going slowly and cautiously, and here, as always, we must look primarily to the local groups themselves to carry on this work, not alone the work of supplying the labour therefore, but the burden of furnishing the finances, also. The Church cannot undertake, the undertaking would be too vast, to furnish the money for this and other like matters, the Church Wards and Stakes or Priesthood quorums furnishing merely the labour. These agencies must also look forward to furnishing the great bulk if not all of the finances as well as the labour for such special projects.

(To be continued)



President Anastasiou while working on the Russian translation of the Book of Mormon

For some time now President A. K. Anastasiou has felt the pressing need of giving his whole time to the work of the Lord in order to accomplish his desires in connection with and to put into effective operation certain of his plans. He has therefore decided to give up his daily work and devote his complete attention to the Church. During the next six months he will visit extensively all the Districts of the Mission in each of which he will hold Conferences, at which he will present new ideas and plans for the progress of the British Mission. Meanwhile, "Carry On!"

DOINGS IN THE DISTRICTS

Liverpool

Burnley Branch held a social and dance on Saturday, March 1st. Games and dancing were conducted by Lady Missionaries Sisters Bailey and Lawman, the music for dancing being provided by Brother and Sister Lomas. Good fun was enjoyed with the Virginia Reel and various members contributed towards a short concert programme.

★

DEATH

CAMM—Sister Sarah E. L. Camm passed away on Thursday, February 19th, after a prolonged illness. Interment took place at the New Wortley Cemetery, Leeds, on Monday, February 24th.

★

PERSONALS

REYNOLDS - HARRIS — Sister Dora Reynolds of the Grimsby Branch was married to Brother Thomas R. Harris of the Plymouth Branch on February 22nd. They will make their home in Plymouth.

PICKTHALL—The infant daughter of Brother and Sister Pickthall was blessed by President John Owens of the Burnley Branch on Sunday, February 23rd, and given the names of Janice Lilian Owens Pickthall.

★

. . . AND FINALLY A LITTLE HUMOUR

An elderly man walked into the school one afternoon and asked to see his grandson. The headmaster himself went to find the boy, but returned a few minutes later looking rather bewildered.

"I'm afraid the boy is away," he explained. "He was given a half holiday to go to your funeral."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road.
Sparkbrook.

Bradford:
L. D. S. Chapel.
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel.
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall.
30, Abbotsford Pl..C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane,

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street.
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall.
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road

Wigan:
L. and Y. Station

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